1: Coon E-5 (1926-1927) 1931 MX3 Rif MX3

LAND TRANSPORT

482 Land transport in the Rif, Senhaja, and Ghomara is confined to the bearing of burdens by man and by domestic animals. Wheels and all types of vehicles are unknown. Human transport consists usually of the carrying of loads on the back. (See plate 7.) The negroid method of carrying on the head is not employed, nor is the tump-line used. Women carrying water from the spring or brook to the house use a two-handled jug, with a rope leading from each handle over the shoulders and held or tied in front. The same method is used for carrying bulky burdens such as loads of brush or of charcoal. Men generally carry things in their hands, or put them in the hoods of their garments.

492 Animal transport is confined to donkeys, mules, and camels. (See plate 8.) Horses do not carry burdens. For donkeys and mules, a special pack-saddle called the *hallas* is used. This is a large heavy object made of cloth and stuffed with straw, covering, in most cases, the entire back of the animal. The top is flat, and [illegible] edges of the upper surface are often raised. The *hallas* is held on by a rope or basketry strap passing under the animal's neck and by another under its tail. There is no girth; gravity, size, and the two straps are enough to keep it on when paniers are not used.

492 285 The paniers, called *shwari*, are of twilled basketry, a double container with a handle on each side and connected by a strip of basketry wide enough to cover the top of the pack-saddle so that the two containers will hang at the sides. The paniers are filled with whatever objects are to be transported, generally simply thrown in. Soft objects, such as blankets or sacks of grain, are set on top of the flat portion, and long ones, such as tools with handles, are lashed to the sides. A water jug of porous earthenware is often thrust into one of the paniers in such a position that it can be easily extracted. After the load has been placed, a cord is run between the handles of the *shwari*, drawn tight over the top, and carried under the animal's belly as a girth.

492 Camels have no packsaddles. A long, flapping type of *shwari* is sometimes used, without girth. This falls off whenever the camel becomes excited and breaks into a run. A more efficient method of packing these animals is by tying packages on either side of the hump, as can be seen in the illustrations in plate 8.

Horses, mules, and donkeys are ridden, horses either bareback or with an Arab saddle, imported from the Arab cities of Morocco. These saddles are expensive and difficult to obtain, hence bareback riding is the usual type. Riffians make notably poor riders, except for the tribesmen of Beni Bu Yahyi and Metalsa, who are accustomed to that means of locomotion. The bridle is generally imported and of Arab manufacture.

Mules and donkeys are ridden with the *hallas*, either bare or with the addition of a *shwari* and its load. Bridles are never used with donkeys and seldom with mules, a simple hackamore acting as substitute. Mule bridles, when used, are imported from Fez or other Arab centres.

Camels are almost never ridden by the Metalsa and Beni Bu Yahyi. They are used for transport and for milk, and attempts at riding them are sporadic and experimental.

481 In general, riding is an exceptional method of travelling, and the Riffian in most cases journeys on foot. Because of the ruggedness of the country, he can often make better time that way than if he were to ride. The Riffian can walk for long periods over the roughest ground without showing signs of fatigue, often bursting into trots for several miles at a time

1: Coon E-5 (1926-1927) 1931 MX3 Rif MX3

and making almost vertical short cuts to save time and distance.[1] He generally runs when going down hill. He carries no extra clothing while travelling, nor any blankets, simply a small supply of concentrated food in his scrip and what arms and ammunition he can afford, as well as a cane with a spiked tip, generally of European manufacture, on which to steady his rifle while firing. Now that rifles are no longer carried, the cane persists as a walking stick.

NAVIGATION

The Riffians and Ghomarans, although both are essentially land peoples, take advantage of their proximity to the sea by constructing vessels and making short voyages in them. The Ghomarans take to the sea more frequently than do the Riffians.

The Riffians and Ghomarans construct two kinds of boat, the *thaqharaboth*, or skiff, (see plates 5 and 6) and the *thaqharaboth n jkrua'*, or sailboat. The sailless skiff seems to be commonest and is the indigenous type. Sails are supposed to have been taken over from the Arabs, although the geographical position of this coast must certainly have exposed it to contact with sail-using peoples in antiquity.

The skiff is a long narrow craft, usually about twenty feet in length, with bow and stern slightly curving upward. It is not decked over. The sides are equipped with double thole pins, *izhizh*, into which are fitted pine or cedar oars, long sweeps, *imkathafen*. It is steered by a primitive steering-oar, *demam*, held against a peg on the right stern.

This type of boat is made of cedar or pine, all hand-adzed, and caulked with tar, thickly smeared all over the hull so as to make the entire boat black in color. Pegs are used along the keel and gunwales; in order to strengthen the hull the planks are tied together with ropes through holes drilled near their edges and well plugged with hemp and tar.

The design on the boats is a simple right-angled zigzag in red paint, running horizontally near the bow. There is no trace of an eye motif on the bow, unless this be one.

Skiffs are used everywhere along the coast, but sailboats are employed less commonly and only at the better harbors. There is a single mast, called *sari*; the sail, *er krua'*, has no boom, but is attached to the mast by a long diagonal spar in felucca rig.

Skiffs are used in fishing with a net, and sailboats for fishing in the deep sea with hooks. The sailboats are likewise used for what slight coastal trade exists, and for carrying eggs and other products to Tangier and Gibraltar.

Shipbuilding was carried on, until the recent war, at the ports of Mtiwa and Ghomara, where cedar and pine were available near the shore. Since the war this shipbuilding has ceased, and the sailors buy second-hand European boats to replace those which they lose or discard. There are still plenty of native-built boats along the coast, but another ten years will probably see the last of them.

AGRICULTURE AND THE GATHERING OF WILD PLANTS

Agriculture is the most important trait of Riffian life and culture. It is the basis of existence, and is worthy of intensive study, especially by economic botanists. The anthropologist untrained in economic botany can at best merely record the external and economic factors, while the botanist may trace the origins and successions of the plants used and cultivated.

[1] The winner of the most recent Olympic Marathon was a Riffian, el Wafi, of the Beni Urriaghel.

7: Mikesell K-4,5 (1955-1957) 1961 MX3 Rif MX3
Jebala MX2
Senhaja MX4

style is preferred by the Sanhajans also. The Jbalans place turbans farther back on the head, and often use colored cloth. Boys, everywhere in Morocco, wear a crocheted skullcap (*tagiya*) (fig. 3, *c*).

The most important undergarment is a pair of baggy cotton trousers (*serwal*) that reach to a little below the knees (fig. 3, *c*). The second undergarment, a high-necked shirt, is now being replaced by European shirts. It is always possible to find European apparel, especially parts of French and Spanish uniforms. In rural areas the transition has been from draped clothing of homespun wool to tailored garments, and then to European trousers, shirts, and jackets. European clothing is not always conspicuous, for the jillaba covers most of the body and is seldom removed.

Footgear was once a good index of tribal affiliation. Many Rifians still wear toe-strap sandals of palmetto fiber (*Chamaerops humilis*) or cross-strap sandals of alfa grass (*Stipa tenacissima*). A generation ago, Rifians also made clogs and stilts for use during the rainy season. When traditional footgear is given up, the change is usually to canvas sneakers or leather shoes, both imported from Europe (fig. 3, *a, d*). The leather slippers (*bilga*) now common in Jbala and Ghmara are not yet fully accepted in the Rif. The one advantage of this type of shoe is that it can be shed quickly at doorways. In Sanhaja as-Srair, buskins made of cloth wrapping, with cowhide or goatskin soles, are worn as galoshes.

Such apparel is usually worn without decoration or embellishment. Canes are popular, especially among older men, and occasionally an umbrella may be seen, but the powder horns, daggers, and leather bags, once indicative of a well-dressed man, are no longer worn. Powder horns disappeared with the introduction of cartridges and the extermination of the aoudad, or wild mountain sheep (*Ammotragus lervia*). The old-style scrip, with shoulder strap, was used to store powder, lead balls, and emergency rations. It was decorated with silk embroidery or inlaid with colored leather, and had long fringes and tassels. A generation ago, bags of this sort were a reliable indication of tribal affiliation. Today they are made only by craftsmen of Taghzut, who also produce handbags, watchbands, belts, and wallets for the tourist trade.

Like men's clothing, women's clothes were once made entirely of wool. The principal garment was a long strip of woolen cloth, wrapped around the body and fastened by a belt and pins or clasps. When cotton was introduced, women's garments lost their simple form and became tailored. The result was a different and more decorative costume. Jbalan and Ghmaran women dress very much alike, but with different color combinations. The women of Ghmara and Sanhaja as-Srair wear skirts of plain white; the Jbalan women prefer red and white stripes (fig. 3, *e* and *f*). Ghmaran and Sanhajan women wear leggings of cotton cloth bound with threads of goat hair, while the Jbalan women wear leggings of leather. The Jbalan women, particularly on market and festival days, wear huge and highly decorated straw hats (fig. 3, *e*). Countrywomen never wear veils; when modesty is required they can cover their faces with shawls or head towels. A distinctive feature of woman's dress in Ghmara and Sanhaja as-Srair is a width of cotton cloth, wound about the neck and waist, by means of which an infant can be carried, or food and other objects (fig. 3, *f*).